

2012 to 2015 Eckhart Tolle TV Part 7

[Speaker 1] (0:00 - 13:55)

Somebody said to me, you should send it to a famous person and that famous person could write an endorsement and then the book will reach many more people. So I sent it to Deepak Chopra and Wayne Dyer and never heard from them. And I thought, okay, well, they may not have read it or they read it and didn't like it.

I didn't fully realize, I didn't have great expectations, didn't realize they can't read, but they get hundreds of books every month. How can they read my book? I didn't know that, but I didn't have an ego reaction about it.

Later, Deepak Chopra, of course, did read the poem now and wrote a lovely endorsement when I didn't need it anymore. But there are some people who got so angry with me because I didn't respond to their letters that it became gigantic drama. There were letters coming one after another, how dare you ignore me, gigantic drama.

I became the worst person on the planet to them. And this is just a little example of the same relatively insignificant thing can proliferate and grow into some huge tumor in consciousness. So it's a, you're actually, the development of your life and what situations you encounter is related to your state of consciousness.

And as your state of consciousness changes, the way in which you experience the world, in other words, people, events, situations, changes. That's, it doesn't mean it won't be challenging anymore, but the challenges will be of a different kind and dealing with them will become so much easier. And occasionally when a big one comes, that means you're meant to go even deeper into presence.

It's all, there's a, it all works beautifully once you see, because when you, many people, they look at the surface of life and it looks like it's all random events happening and it's all totally chaotic and meaningless and I don't understand any of it. There is an intelligence behind it, but when you only look at the surface of surface reality, you don't necessarily see it. You have a very limited view.

So it's up to you to be aligned with that real intelligence that's behind the entire world that creates form and lives in and through form and yet also exists in a timeless, formless dimension that we couldn't, cannot possibly conceive of. As you know, the universal belief, even now still held by mainstream science is that the universe is a random accidental event that is still the main belief of mainstream science. Every, all life is accidental.

There's no intelligence behind it and you are an accident, somehow happened. And the greatest mystery of the universe, which is not the atomic realm or the galaxies, is the

greatest mystery of the universe science has hardly approached and doesn't know anything about. The greatest mystery of the universe is the fact that the universe is conscious and what consciousness is, science doesn't know and some scientists even deny that there is such a thing as consciousness.

What do they say about this? Must be the chemical soup in the brain is having a kind of illusion. But the only thing that you cannot doubt is that you are conscious, even if everything else is a dream, which it could be and in a way it is.

But the fact is the dream is appearing in the light of consciousness without which there would be no dream. So I am conscious and of course science tells you that consciousness is an epiphenomenon, another word for it would be by-product of the brain, of the material brain. So that consciousness, if they even use the word, is produced by something that happens in the material brain and there is certainly a correlation between your consciousness and your physical brain.

It would be absurd to deny the correlation between consciousness and your physical brain. One could easily prove it because if a brick falls on my head now, I won't be conscious anymore. Now, does that prove that the consciousness is produced by my brain?

Not necessarily. It could well be that my brain is a kind of transformer or transmitter of universal consciousness in the same way that a radio or TV picks up signal, transmits it and gives it a certain form. So when you destroy the television set or the radio, nothing significant is destroyed because the radio was never the producer of that radio program.

It was only created to bring those frequencies into this dimension and create a particular kind of world here that is created by consciousness that is permeated by consciousness. So where science is going, whether they will eventually realize, I believe they will, that consciousness is not confined to the human brain. They will see that there is a consciousness in the flower.

There's a consciousness, even in so-called, a tiny, tiny glimmer of consciousness, even in a stone. And so, in other words, the material world, we could use the analogy and say the material world, the world of hard matter is a bit like frozen consciousness in the same way that water can exist in different states. You can have frozen water, you can have liquid water, you can have water as vapor in the air or mist.

So you can, consciousness can manifest and does manifest as the physical universe. It can manifest as the human mind and thought, and it can manifest as presence. So you have the ice, you have the liquid, and you have the immaterial vapor or mist.

It's all water and it's all consciousness. In that, so there is only consciousness. That's just the one behind the many.

Everything is consciousness. The essence of who you are is consciousness. And then the mind says, so what is consciousness?

You can't say what it is because it's everything. So it's, if you said God, yes. And now as a final insight, my mystical insight, this consciousness emanates from a source that does not exist in space or time.

That is the, what Buddha calls the unmanifested, the unborn, the uncreated. That is truly what, if God has any meaning, it is that. You cannot conceive of it.

You cannot talk about it. You cannot name it. It's the, it's that which precedes the Big Bang.

What was there before the Big Bang? Nothing. Okay, so the whole universe came out of nothing?

Yeah. Okay, that's strange. That nothing, that no thing is God.

And then God appears as the world and begins to dream the dream of the world. And after God has dreamt the dream of the world, the dream gets a bit difficult. And all the entities in the dream, the cells in the universal consciousness believe themselves to be independent entities.

And then the dream becomes a nightmare. And then God begins to wake up. That was the plan all along.

And even as God begins to wake up, God continues to create, but at the same time realizes he is her own source. I'm trying to explain to you the entire universe, which is totally impossible, but it's a little hint. It's a bit like that.

That's all one can say. It's a bit like that. But you contain the entire universe and the secret of the entire universe is within you.

You just have to look within. If you want to know about what about the universe, well, look within. You are a microcosm of the macrocosm as the ancient dictum, as above, so below.

God is in you as you. Consciousness is the light emanated by God. Now, in the same way that the sun emanates light, is light different from the sun or is light connect part of the sun?

It's always part of the sun. It's not disconnected from the sun. It still is the sun.

So in that sense, each one of you, me, is a ray of that one consciousness, like a ray of sunlight. And then the ray goes out and creates a world and looks around. And then the ray doesn't realize it's part of the sun and thinks it's an independent entity that makes it

really interesting, the dream.

Otherwise the dream wouldn't be that interesting. And then the universal dream starts.

[Speaker 9] (13:56 - 13:57)

Wow.

[Speaker 1] (13:57 - 22:24)

And then it gets difficult and dangerous. And then at some point, this ray of sunlight of consciousness begins to remember its origin, not only origin, but actually the source out of which it continuously emanates. Oh, oh, it's not that bad after all.

It's actually... And then it continues to exist in this world and create even in this world. But at the same time, it's conscious of the source.

That means a totally different world is created. That's the new us on our planet. When humans are aware of their connectedness to the source, what they then do and their activities and what they produce as the world is very different from the world that is created by humans who are not aware of their source.

In other words, egoic entities. And this is what's happening now. It's not that the dream of form is coming to an end, but there is a significant metamorphosis happening.

The dream is turning into a very different dream where humans, as humans become more aware of their connectedness to source, creation will become much easier. Time will come when humans can create by using thought only. Then you don't need factories anymore.

You can create through thought. But that cannot happen until humans are connected, aware of their source. Because if they had the power to create, to some extent, this already happens, but if they had the true full power to create through thought, they could create havoc.

Imagine an ego being able to create whatever it wanted just by thinking about it. But thought is potentially the creative tool. It's already operating now, but it's used unconsciously and often creating not very pleasant experiences.

So thought eventually can be used, but we don't need to go there. That happens by itself. For us, it is vital to live in connectedness with source.

And then that's called lucid, as I said the other day, lucid dreaming, lucid living. And so you become aware of the dreamlike nature of existence and you actually enjoy that. And you create a more pleasant dream for yourself and for others.

So that was the secret of the universe. I left it for the last session. So now you go off little rays of consciousness, reaching different parts of Australia and the rest of the world.

Don't you forget to wrap up warm and if you live in the central or Eastern parts of North America, it's very cold there at the moment, but that's okay, can enjoy that. So we've had a wonderful retreat. I'm grateful for being here with us in presence.

You know what your mission is. But don't become missionaries. Don't try to convince anybody of anything.

Just presence is enough. I'd like to thank our wonderful team to knowing such great work. Other people also here at our resort.

They've been very helpful. And let's, I'd like to ask Kim also to come and join me here to say goodbye to you. Can you jump up?

Yes. Okay. Okay.

I'll be back. Everybody seems awake, both in the original sense and in the spiritual sense. Awake spiritually means, of course, not to be identified with a stream of thinking, but have some sense of presence.

This is an evening of questions, maybe answers. Or I might quote the Dalai Lama in one of my answers. And one of his favorite answers is, I don't know.

And of course, you remember the importance of not knowing from our previous session. We're not waiting for the microphone to be adjusted. We're just present.

[Speaker 4] (22:30 - 24:36)

Thank you. I feel very blessed and grateful. And I have been all my life.

My question is around acceptance and responsibility. And the difference. We're talking about consciousness and our consciousness and the whole consciousness.

But there's some horrific things happening in the world. And recently, I heard of canned lion hunting as an example. And there are 162 cities marching against this horrible thing.

And so I lead Auckland. But what I found was there were as many egos in the camp of the animal lovers as in the hunters. And they were both threatening to kill each other.

And let's shoot the hunters for killing the lions. And I became quite depressed. I felt very alone.

I felt that I was being swallowed up by, I'm not sure what it felt like, but I knew I had to get out. And I wanted to be, I guess, in the light. And part of me feels guilty for this because I know there are people that go through an enormous amount of suffering and

they're still there for other people.

So I guess my question is, where's the line between, what are we responsible for? And I know that seems an enormous question. But I'd really appreciate your wisdom.

Thank you.

[Speaker 1] (24:38 - 34:19)

Thank you. Well, the foundation for everything that you do is the state of consciousness out of which the doing comes. So that's what ultimately you're responsible for, which is a foundation.

That's your state of consciousness. That implies there's already enough presence in you that you are able to, if not continuously, at least for part of the time, to take responsibility for your state of consciousness, to do things with presence, to speak with presence, to interact with other humans with presence and always realizing the main thing in this situation, no matter what I am dealing with or who I'm talking to or what this is all about, the main thing is for me to do it being present. And then, of course, you will find that many other humans are not present, but you can't just take responsibility for them if they're not present.

All you can do is to emanate presence, to be the voice of sanity, sometimes in a room full of people who are still trapped in egoic reaction. And as you say, sometimes or quite often, people who actually are very earnest and sincerely want to bring about a better world and to fight all those many manifestations of unconsciousness and suffering that humans inflict on other humans and other life forms on the planet and the planet itself. Many of those humans don't realize that their state of consciousness is extremely important.

So they create enemies and generate a lot of dysfunction in that way. The very thing often that you are fighting against, you can easily turn into. So there are so many causes in this world that seem worthy to be pursued, and everybody has to look, see for themselves what it is in the larger world out there, what it is that they feel passionately about.

You have a huge choice because there's so much unconsciousness still happening in this world, manifesting as violence and so on, exploitation. Once you have chosen an area where you want to be active, you need to realize that simultaneously you need to be working on the causal level and whatever else that you are fighting for, if it's working for hopefully not fighting, is a level of effect. These are all effects of human unconsciousness.

You cannot just tackle the effect of human unconsciousness because it's a never-ending battle. And if you only tackle the effects of unconsciousness, then there is a great danger

that you yourself, after a while, will become unconscious, not knowing it and still thinking you're doing the right thing. So this could happen when you see people inflicting suffering on animals.

This can generate so much anger in other humans who have a greater sensitivity for the suffering of animals than other humans have who inflict the suffering on animals. But those humans, they can suddenly become so, or gradually become so angry that they actually, as you said, talk about killing the people who kill the animals. Then everything becomes completely distorted.

A very powerful way of changing things, well, first, foundation is your state of consciousness. Then rather than making certain people or groups of people into enemies and pronouncing them as evil, it's a very powerful way of helping to bringing about a change on the external level is simply to show what happens, to show people what these people do. You don't even need to talk against it.

You can just show this is what happens. We have photography, we have all those things, and explain what humans do to the environment or whatever it may be, what humans do to other humans. And the most powerful movies, for example, against war, because people try to, make movies that are didactic, that show, that are preaching against war.

This is unnecessary. All you have to do is show the reality of warfare and the greatest movies that have been made to show people what war is and not what it seems to be when you, politicians talk about it and the media talks about it. And traditionally, it's been talked as this great endeavor, heroic endeavor of our nation defeating the evil enemies and the others say exactly the same thing.

And so then people have written some novels or have made movies to simply show the reality behind those words. And those have been the most powerful anti-war novels and movies. All you need to show to people the reality of what happens.

And that often brings about a shift in the general consciousness of the planet. There are already, I know there's still reason to despair, you might think, but there have been significant advances. If you do look back a few hundred years ago, for example, we are still in quite a few places, torture is still practiced, but there are now, sometimes we regress again towards that, one or two countries temporarily regress.

But a few hundred years ago, torture was accepted by everybody. It was totally normal. Every country did it, every kingdom did it.

There is greater sensitivity now in many humans towards nature, towards animal, towards treating other humans with compassion. So there is a shift in consciousness happening, but the moment you go into areas of unconsciousness, you don't see that anymore, because if you want to tackle unconsciousness, you go into those areas where

obviously those things still happen. So the practical advice is trust us, choose where you want to get in, become engaged.

If you feel there's so much going on in this world and I want to help somewhere, so that which is closest to your heart, go there, choose a group that is relatively, there are usually probably several groups working in that direction, talk to them, visit them, choose the one that seems the most conscious. None of them may be really conscious, but the one where there's least violence and anger, and then you make your contribution there. Don't demand that these people should be more conscious, but you can be the voice of reason or rather the voice of presence, the voice of sanity when you interact with the people in your group.

And don't be too attached to the results. So you can be active also with peace in your heart. If you cannot be active with peace in your heart, peaceful warrior is the term, then you will lose yourself.

And it's happened so many times that when you fight the devil you can easily turn into the very thing you're fighting. And I'm only using it metaphorically. So at the moment, are you active in anything?

[Speaker 4] (34:19 - 34:34)

No, I withdrew. I found it was, I was being swallowed up and I don't feel I'm strong enough to stay in the unconscious.

[Speaker 1] (34:34 - 42:10)

Yes, yes, yeah. It's also possible that you can create your own vehicle in whatever area it is closest to your heart. So you create your own vehicle for initiating external change.

And then you can very carefully attract people to you who resonate with your aims, not only with your external aims, but also with your inner aims, which are primary. So people will realize that it is of primary importance to stay present as you pursue your goals, not only to tackle the effects of unconsciousness, but the cause of unconsciousness. And the only place where you can really deal with the cause of unconsciousness is in yourself.

So maybe you can set up something rather than going into already existing structures, because quite often the already existing structures are a reflection of the state of consciousness of the people in there. And sometimes there's not much you can do. It's a sad fact that even in churches and places of healing, there's an enormous amount of infighting.

And the reason being that these people do not have enough self-awareness. A supreme example, of course, is the rise of communism, which was based on good intentions because they wanted to create a more, they saw all the evils in capitalistic capitalism

and capitalist society, the exploitation of workers and so on. And they felt we need to do something about these injustices and the absurd exploitation of humans, millions of humans.

And so communism came into being, which sounded like a wonderful idea. In fact, for quite a long time, many intelligent people in Western countries were in sympathy with Soviet communism. They hadn't realized yet which way it was going.

And much later, we began to realize that it had become quite an insane system, because the people who wanted to bring about, wanted to create a better world had overlooked the one primary thing that is needed if you want to create a better world, which is your own state of consciousness. So as soon as these people assumed power, their latent egos suddenly got inflated to an absurd degree. And the mechanism is, of course, beautifully described in a satirical novel by, I believe it's Orwell, "'Animal Farm' is basically a description of what happened in the communist system."

And this just, and those, that book has made a very important contribution to bringing about the end of communism, because it has to start first in people's minds. Another writer, a less well-known novel about the insanity of Soviet communism is called, "'Darkness at Noon' by Arthur Koestner." Also very depressing to read, but if you see it, you can only say, oh my God, how can people be so unconscious?

So communism failed because it had neglected the primary dimension. At some point, there will be, of course, a society arising on this planet where there is more equality and so on, but it will arise out of a changed state of consciousness, not through violence. So focus on that.

Where do you want to put the focus of your peaceful attention? And then see if you yourself can create some kind of structure, foundation, whatever it may be, that, and then draw, see if you can, and you will, if you remain present, you state your intention verbally or just in your mind, stay present. Then you put out a few feelers.

You contact certain, whatever it is, media, whatever, but you will then draw to you people who resonate with your state of consciousness. And if one or two should come to you who you realize do not resonate, then you would ask them, say, there is another place that's more suitable for you. So it's, and these people working here, then once you have a group like that, the group will have two aims.

One of the aims of the group is to initiate the external change, whatever the focus of their attention is. The other aim of the group is to become more conscious as a group. So you would have, not all the meetings that you have would be about what to do about these evils out there.

You would have also regular meetings about how do we interact with each other? What

are the problems that arise as we interact? Those things need to be dealt with.

What is our aim? You would sit together in silence and before each meeting, sit together in silence for a while. At the end of each meeting, sit together in silence for a while.

So you remain connected to the source. And then you would be working on both levels, the causal level and the level of effect simultaneously. And then you will see there will be powerful results.

My main function in this world is to work almost exclusively on the level of cause, which is the shift in human consciousness. There are many things that I would love to work for also in this world to help, but my attention is on that. I know that the universe has put me here to fulfill that particular function.

And that spreads out into the world and eventually, of course, it brings about an external change also.

[Speaker 4] (42:12 - 42:28)

Thank you, Eckhart. I just wanted to say as I'm going, I'm a sculptor and I bring your work into my sculpting. And one of, I write these rules for my sculpting.

And one of them is, all I have to do is get the hell out of the way.

[Speaker 1] (42:30 - 53:10)

It comes through. Thank you very much. Thank you, that's good advice.

Also getting out of the way when you do things. Just not be there as an eagle that wants to affirm your form identity, be right and prove others wrong. Get out of the way.

Some of them, there are some very successful people, even in some business, a few, who function with little or no ego while they perform their function. And that is rare, but it exists. Whether they still relate without ego in their personal life, I don't know.

But there are some that I have observed in their professional life. There are also some doctors and so on. There are nurses, certainly, many do wonderful, wonderful work.

They humanize the hospitals that to a large extent otherwise would be inhuman places full of technology and nervous people. So that is a wonderful thing to see, that you can bring that energy in. When you listen to the news, you may get a somewhat distorted perspective of what's happening in the world.

Because when you listen to the news, you will get the impression this is terrible and it's getting worse and worse and worse. It's not really quite like that because it's always been bad. Look at the first half of the 20th century.

What could be worse than that? Very little. The dreadful insanity of two world wars, the concentration camps, labor camps, awful insanity.

If you doubt that there's a serious dysfunction in the human mind, then you just read about 20th century history. Or if you like, go back a little bit further, other centuries. So when you listen to the news, what the news focuses on is those areas of the world where unconsciousness is rampant.

And those are the areas where violence happens and violence happens continuously. So these are pockets of unconsciousness, which does not mean that every inhabitant in those pockets of unconsciousness is unconscious. Within the pockets of unconsciousness where continuous violence happens, there may be individuals who are highly conscious.

So many things, for example, that happened in Afghanistan, you would say, well, this, they seem to be maybe 1,000 years behind the development. Their collective attitudes often seem to be comparable to what Europe was like in the year 1100 or 1200. Their religion seems to be very comparable to what Christianity was like in the Middle Ages.

And yet there are certain individuals there who are highly conscious, who are more conscious than the average Westerner, far more. So also human thoughts are little, every thought is a little energy formation. It's an, we could almost regard thought as a little entity.

It's an energy field in the mind. So when humans create thoughts, the thought then spreads through words and energy. The thought spreads to others.

These days it spreads easily through the internet, much more easily than before. So you put out one thought and that thought may be a deluded, egoic thought. One person puts it out.

Then thousands of people who see that, who are not very conscious, they take in the deluded thought. It goes into their minds. And this operates very much like a virus.

A thought can take over a human in the same way that a virus can take over the physical body and proliferate and grow. So there are, as I see it, there are viral infections of the collective human mind. And they sometimes move from place to place.

They affect certain areas for a certain period of time. They can affect a religion. They can affect a political system, a tribe.

So the, and then these people get taken over by these thoughts that occupy, almost obliterate all other thoughts in their mind. And they're totally possessed by this basically viral infection of thoughts. So this happened a lot in Nazi Germany, Soviet communism, China under Mao Zedong.

Everybody got totally, their minds got, not everybody, but 95% of people, their minds got taken over completely as if a virus had invaded the collective mind. And then after a while, years pass or a few decades pass and then a little bit of sanity comes back, not more relative to what was before, big sanity, not yet a spiritual awakening perhaps. So often, so what we see in the news is where the thought virus has infected groups of people who are now generating continuous violence.

I don't need to mention, we all know. And then we get the impression that all that is happening on the planet is this absolutely insane violence. Only heard today on the news that the, again, somebody bombed a school in Nigeria or something like that, and 50 or 60 schoolchildren died.

That is totally, totally insane. But these things you hear in the news, you don't hear that there are many other parts of the planet where you must live relatively peacefully. There's nothing happening.

Or that there's a group of people in Kulam who are awakening spiritually and that this is going to make an enormous difference to the planet when they all, when they leave here and go into their different, where they live, the different parts of the world. That won't be on the news tonight. Or that people went to work peacefully, went home peacefully, millions of people in many parts of the world.

So there's a lot of good things happening that are not reported before. Some reason the media has been conditioned or they've conditioned themselves in such a way that they focus on what is negative. One reason being that humans love because there's a pain body in humans that resonates with that.

And many of the media know that they just need to stimulate anger in their viewers or readers, and then they will get more viewers and readers because the human pain body resonates with that. So you get headlines that say, you bastards. And then everybody wants, what's this about?

And then what you get is they're not reporting facts. Every fact that they write about is written about through the emotion of anger that they want to generate in the reader. And people who are unconscious don't realize it.

They think they're reading some facts. What you're reading is you're taking in, again, a kind of virus or bacteria on the mental level, you're taking that into your mind. And something in humans, in unconscious humans, likes that.

And that is connected with the pain body, the dormant pain body that humans carry. So part of the media feeds the collective pain body and they can be quite successful. There are certain television stations like that.

I don't know about Australia, but in the States, there are big newspapers in England that

love feeding that. They're very good at it, have been good at it for a long time. And often it's the biggest newspapers that are those that generate negative emotion.

Their main reason for being is not to inform people, but to make them angry. It's amazing. So when you watch the news, be careful so that you don't get drawn into that reactivity.

Just what you're watching is the effects of human unconsciousness. In many cases, you're watching the virus infection of the human mind, and it's been going on for a long time. The only way it can change is through your change in consciousness, because that spreads to others.

[Speaker 3] (53:30 - 55:26)

Three things. First of all, an expression of gratitude from myself and from my brother, who is currently in transit from overseas, but the way that you have distilled and articulated your information into your teachings over the years has proven very, very life-changing for us. So gratitude from both of us.

Thank you. The second was an observation after our session with Kim this afternoon. There was a lady who asked about the connection between the source and the energies of yin and yang.

So I just wanted to offer as an observation or a visualization that I had to see if it would be useful to other people that it struck me when you were talking about the analogy of the sky and the clouds as thought clouds the other day. That's an analogy that I've used with my clients as well. And when Kim was speaking this afternoon, it came to me an image of the source being like outer space of nothingness, just empty space.

And then the energies of yin and yang, even though they may not be visible, they're still very real, like light sources or light particles or sound waves moving through space. So for that lady who asked that question or for anybody else who might find that useful, I hope that that does create an image that can be useful for you. Thirdly, a question for you regarding dealing with unconscious people and whether you yourself, maybe more so earlier in your life, whether you have felt lonely or isolated or frustrated in dealing with unconscious people and what your approach was to that at different stages of your life.

[Speaker 1] (55:27 - 1:09:17)

Right, yes. Thank you. Well, that perhaps is the main challenge for everybody because it is people mostly to who we get challenged by.

Other sources of challenge are, of course, your physical body could present a challenge. There can be financial challenges. But most, a large part of challenges come through

humans because humans are difficult.

Many humans are still very much trapped in ego. First part of your question, there was, I was relatively isolated for many years of my life when after the shift in consciousness, I carried on with my normal life. It had a certain momentum.

I was still in the academic world. And then three, four years later, I had to go out of that, leave it behind completely. And then many years happened when I was not related to the world through any of the usual channels.

I had no particular job. No relationships, no close relationships. And I spent many, many days, weeks, months not seeing that many people.

And gradually people would come to me for advice that happened gradually, slowly grew through word of mouth. And then I had that kind of relationship with humans. But throughout, there's always challenges.

Even if you live in relative isolation, you will come into contact with humans that are unconscious. So I think the, you need to welcome that because it's that, it's all these, those challenges force you to become more present. You remember, I talked about the other day, if you want to make the body stronger, you do exercise, you do physical exercise.

And what is physical exercise? It's making life difficult for the body. That's a new way of looking at it.

But if you look at it closely, you'll see it is true because the body suddenly has to make an enormous effort. You're forcing the body. You're giving the body challenges that were not there before.

Lift a heavy weight, run a mile or whatever it is you're doing. And so then through being challenged beyond its comfort zone, the body gets stronger. And in the case of spiritual growth, we need all those unconscious humans to challenge us.

Otherwise, the presence would not intensify and arise. So the first thing we need to do, and I learned that also, to regard these unconscious humans as blessings. So rather than believing you shouldn't be here making my life difficult, you shouldn't regard the unconscious human as a necessary part of being here on this planet at this time.

And so you can welcome them when they make life difficult for you. The important thing is, though, that the unconscious humans do not pull you into unconsciousness yourself. That is the challenge, the biggest challenge.

And what I mentioned in the previous session also applies here. When you are being challenged by situations or people up to a certain point of human development, the

moment a situation gets challenging or you meet a challenging person, you become reactive and become more unconscious than you were before you were challenged. So you meet an angry person, you get angry yourself.

You meet a confrontational person and you become even more confrontational, you're fighting. Then a certain thing happens where you reach that level where beyond which the challenges make you more conscious. I think most of the people here will have reached the level where, you may occasionally be pulled back, yes, but may have reached the level where from now on, when challenges come into your life through situations or people, you become more present rather than be pulled into unconscious reaction.

And that's your spiritual practice. That can be your main spiritual practice. So if you realize relationships are your spiritual practice, whether they are short relationships or at work or family relationships, if you can shift the way you look at relationships and then regard relationships as spiritual practice, it's much easier to deal with unconscious humans.

And then the challenge is to stay present while they are being unconscious with you. I learned that early on when, after my shift in consciousness, my father's second wife was quite unconscious and then not only unconscious, she developed a mental illness, but the unconsciousness was already, the mental illness was already hidden in the unconsciousness. The mental illness she developed was acute paranoia and she was in a mental home for a while then came back home.

Whenever I visited them once or twice, as I mentioned before, I stayed in hotels, but many times I went there, visit, stayed with them. And I realized the moment I saw her, I would become intensely present. I would just go.

And then she would start talking to me. Usually the stories would start with talking about her enemies, the people who were waiting down in the street and would follow her, people she would see in shops. And according to those stories, there must be at least one or 200 people whose main occupation is to follow her and make her life difficult.

But that was the story. So I had to listen. The moment I arrived, she would tell me the latest events of what happened to all these people who were following her and doing things to sabotage her life, all fictitious.

And immediately I went into very intense presence. And by the second day, the stories would subside a little bit. And by the third day, she wouldn't talk that much.

And once or twice it happened that I was not acutely present when she was talking. And immediately the old stories would come back up. She would even look at me suspiciously and say, what do you, why are you really here?

What do you want from me? So I noticed there was a, my consciousness had an effect on her state of consciousness. So that was particularly noticeable in that case.

And she became more sane while I was there. And the moment I left, she went back into complete unconsciousness. And many times this has happened to me.

I describe even one or two instances in New Earth or Power of Now, when, for example, that my neighbor came to me in the middle of the night. And she said, she also had some paranoia. She said, these people want to, these are evil people who want to take over my place.

And so you must help me. We need to stand together, imaginary enemies. And I felt this shift into intense presence.

And after a few minutes, she stopped talking. And just, you may remember reading, she said, when she looked at all her papers, this isn't important at all, is it? And I said, no.

And then she left. So practice with humans. If you know what presence is, and if you can get some sense of what I'm talking about, within yourself at this very moment, when I speak of intensification of presence.

Intensification of presence will usually involve the entire body. And you will feel the intensification of presence in every cell of your body when it becomes very intense. And that energy field is not just in the body.

It's all around. It's almost as if presence were filling the space when it becomes very intense. And it's a beautiful, wonderful state to be in.

And it comes when it's needed. You cannot bring it about. It also comes sometimes when one talks about it.

It certainly comes in a setting like this when many people come together with this common endeavor. So the main, well, it's not a weapon, it's the wrong word, but the main tool dealing with unconscious people is the intensification of presence in you, which will result in a lack of reactivity to their unconsciousness so that you can respond to what they say or do and not react against them. And that is an art form and that you can only practice that art form of responding to an unconscious human instead of reacting against an unconscious human.

You can only practice that art form when you are present, intensely present. There are also degrees of unconsciousness in humans. Some are deeply unconscious.

Some have, many humans, you might find family members and so on, they temporarily get taken over by waves of unconsciousness. When sometimes when certain situations happen, suddenly that human being gets completely unconscious. And you can, it often

involves the pain body.

So it gets taken over by ego, pain body, and you don't hardly recognize them. This often is a discovery made by people when they start like partners, they love each other. Then the next step is either they get married or before they get married, they move in together.

And that's, it's only then usually that when humans live together or work together, that you notice that periodically, many humans are completely, get completely taken over by some area in their life of unconsciousness. And that's a terrible discovery that people make when they start living together or getting married, because after a few weeks, you will discover another aspect of your partner that wasn't there before. You didn't know it was there and you go, oh dear.

Did I make a big mistake here? And the same thing might happen the other way around. So where, in what areas is it most difficult for you to deal with that?

Is it in your family situations or close relationships or at work, where's the main difficulty?

[Speaker 3] (1:09:20 - 1:09:45)

Predominantly with clients in a healthcare setting and some family members as well, although I've learned to deal with them over time, but particularly with clients who require a response from you and trying to shape that response in a conscious way can sometimes be very difficult.

[Speaker 1] (1:09:45 - 1:09:48)

What do you work, what work do you do?

[Speaker 3] (1:09:49 - 1:09:50)

Physical therapy, physio.

[Speaker 1] (1:09:51 - 1:10:07)

Physiotherapy. Yeah. Yeah, yeah.

Can you give just one example of what you just described to the client? Because it's always easier to understand when one hears a concrete example.

[Speaker 3] (1:10:08 - 1:10:42)

Well, a lot of my day is spent listening to people's stories about their pain. And some of them are very deep-seated beliefs that their pain will never change and that their physical pain comes from a source that can't be altered. And some clients who have

mental health issues in relation to their physical problems as well and who are very attached to their mental health issues and very attached to their diagnoses as part of their identity.

[Speaker 2] (1:10:42 - 1:10:43)

Yes, yes.

[Speaker 3] (1:10:43 - 1:10:48)

And continually seek responses from other people that confirm that identity.

[Speaker 1] (1:10:48 - 1:12:08)

Exactly. To them. Yes, yes.

So when you are present, your intuition is also more accessible. So there may be certain things that at times you can say to them, a little hint, or whether you ask them to go into the body and feel the body so that there's a little bit of dis-identification from the mental image of who they are. So the more presence you bring in as your main tool, the easier it will become to deal with those humans and the more helpful you will be to them.

It doesn't mean that everybody will awaken who comes to you, but miracles do happen through presence. I told you before, I thought I was a healer for two or three years because people said to me I was doing healing. So that, and I became dissatisfied because the people who then started coming to me were only interested in their physical symptoms.

And I realized what they really need is a shift in consciousness. So there may be some similarities with what you do.

[Speaker 3] (1:12:09 - 1:12:30)

I think most definitely. And the trouble is that when you're in a consulting room with somebody for half an hour, you can't just go, I've had enough of this, and walk out. Whereas with other people in my personal spheres, I can say, okay, it's time for me to go now.

So that's where I think the biggest challenge lies therein.

[Speaker 1] (1:12:30 - 1:13:51)

Yes, people working with others in that capacity, whether it's physiotherapy or whether it's psychotherapy, at some point, something else takes over. And that then becomes, when presence takes over completely as you deal with people, then it will become much easier. Psychotherapists even who have been trained to apply a particular modality of

psychotherapy to their patients, at some point, after a few years, some of them kind of gradually forget about the modality or it's no longer primary.

In some of them, presence arises spontaneously as they sit with people. And then they become really effective in what they do. And they may no longer even know what it is they do because it's not them that does it.

There's a line, of course, in miracles, which may help you because you are a kind of healer. A healer does not heal, he or she lets healing be. So, and then something else takes over.

And that's the key to your success with your clients.

[Speaker 3] (1:13:51 - 1:13:57)

Thank you very much. I will use the challenging people to strengthen my spiritual muscles.

[Speaker 1] (1:14:00 - 1:14:10)

There's no shortage. The universe is abundant.

[Speaker 8] (1:14:33 - 1:15:28)

My question is around, before you were talking about intensification of presence. So at times I've felt intense energy in my body, throughout my body. But that's more rare.

And it's, I feel that I experience presence in more of an underlying underlying calmness or, yeah, calmness. So my question is, is presence experienced, is there something consistent with presence? Is there something that's felt or a consistent feeling?

[Speaker 1] (1:15:28 - 1:21:10)

Do you mean, does it always feel the same? Is that what you mean, perhaps? Well, the, as I said, the intensity of presence can vary.

Then, so presence is the energy field. Now, this is very hard to talk about, but I'll just, I will make an attempt. It is almost as if there's a place inside from where presence emanates.

And that place is timeless. And I can only compare it in the sense perceived world, it could compare to this, like the sun that continuously shines and yet it has no form. So it's like a space rather out of which presence emanates.

So the sun is an actually positive presence. But if you imagine that the sun were an empty space out of which the light emanates, then you get a better, this is closer to the truth of how it is experienced as you go very deeply into it. So there is a space within or

a spaciousness that is the point out of which the emanation of presence happens.

And that space is absolute repose, absolute stillness. And to feel that in yourself is joy, very joyful, in the, for lack of a better word. There's an aliveness there, but it is absolutely still.

That's the core. And that is, perhaps as I speak of it, you can get a sense within yourself what that is. You can only sense it when you're not thinking, you can't be thinking and sense that.

That's the innermost stillness within you. Out of that emanates presence, which can emanate directly from the body, can also move into your mind and begin to use your mind and inform the mind and speak through the mind. So there were times in my life when I was very passive for, you know, my episodes on seeking on park benches, but even after that for long periods of time, I was so immersed in that inner stillness that there seemed no point in doing anything.

And you don't need to go that way. I didn't have any guidance, so nobody could tell me what to do with that. So I gradually had to learn for myself that you can be active in the world.

And at the same time, completely rooted in the stillness. So you particularly mentioned the state of calmness when you can feel it. So it may be that you have that connectedness with a still point within and feel that very strongly.

It's very hard for people to, people also differ in their choice of words when they speak about it. So you could ask, if you go to India or you go to any Buddhist country, you may find that, ask them about spiritual awakening, you may find that the words they use to describe it are very, very different. And only if you know already from direct experience what it is they're talking about, you can recognize that they're talking about the same thing.

So I've already said too much about it because what I have said, those words may not be the words that you would choose to talk about your experience of presence. So are you able to suspend thinking for certain moments without going to sleep?

[Speaker 8] (1:21:12 - 1:21:13)

I'm not sure.

[Speaker 1] (1:21:14 - 1:21:23)

Okay, try it and try it now. Okay, stop. Okay, how was that?

[Speaker 8] (1:21:25 - 1:21:27)

I don't remember a thought.

[Speaker 1] (1:21:27 - 1:21:32)

Okay, so there was no thought. Because not thinking is not memorable.

[Speaker 8] (1:21:33 - 1:21:35)

Yeah. Okay.

[Speaker 1] (1:21:36 - 1:37:20)

Now, this is very significant. So the mind doesn't know what to do with not thinking because the mind is thought. The mind cannot really appreciate how important not thinking is because what the mind is interested in is, let me ask another question.

That's what the mind is interested in. It's not interested in stepping aside and allowing no thought to arise. So the mind has a certain momentum.

The most important thing is to become familiar with that state of no thought. Far more important than any question that could arise in your mind or any answer that the greatest spiritual teacher could give you. So that's why I mentioned in, I believe, in the New Earth, I was visiting that big center where they offer countless fascinating courses on developing this and that faculty and spiritual development and physical development and all kinds of huge number of courses are offered.

You can have anything, a menu of courses. You can pursue any interest, wonderful and fascinating. So I don't know if you remember reading it.

I wrote, somebody came to me and showed me that program, that menu of fascinating courses and workshops. Said, which one do you think is most suitable for me? And I looked through it.

There's so many, I don't know. But I can tell you this, what the way I put it at that time was be aware of your breathing, just for a few days, and you will gain more than attending any of these courses and it's free. Be aware of your breath as you go through daily life, as much as you can.

What does that imply? That implies there's a space of no thought because you cannot be aware of your breath and think at the same time. So if you want rapid acceleration of spiritual awakening, this, by the way, is the last question for tonight appropriately.

If you want rapid acceleration of spiritual awakening, don't ask another question because the next question and the next and the next won't get you any closer, especially after. Well, as you can see, I'm winding down the question. Especially after being here for several days, I have said all that can be said about spiritual awakening.

The next step is up to you and it does not consist in, well, let me see. No, I need to, something else I need to know. I know that some questions are helpful because, but ultimately the most essential thing is bring presence into your life now, for example, by being aware of your breath as much as you can.

It's just one way of bringing presence in. Or feel the inner body as much as you can. And that's rapid.

Or if you can just step out of thought already without using any of those portals, just move out of thought. And some of you can do that already. Then choose that as much as possible in your daily life.

Choose to be in thoughtless awareness whenever you don't actually need to think. And that's quite a lot of the time, especially moving from here to there, doing habitual things, listening to people talking. Be the presence.

That's the spiritual practice. There's no other spiritual practice. Everything else would point to that, but this is the most direct spiritual practice.

And very rapidly you'll find the shift happening. But it's your choice now. Before, unconscious humans don't have a choice.

When there's no inkling of awareness in you, you don't even know that apart from your thoughts there's anything else in you, you have no choice. You are being used, you are possessed by thought. You have a choice.

Now with choice comes responsibility because the moment you have that choice, it implies that there is sufficient awareness in you for you to have choice. Once that has arisen, that choice becomes your responsibility. We have to look at it from that point of view because if people ask me, well, who is responsible, presence or you and all kinds of strange questions, the most useful approach is to see that you can choose to be present.

That's your responsibility. Choose to be present in many, many situations in your daily life. Choose presence over useless thinking, for example.

When you're in bed at night, when you wake up in the morning, when you're walking in nature or walking to work from here to there or traveling on public transport or sitting in your car, stopping at a red light, choose presence over thinking. You are able to do that. First, you have to remember that you have a choice.

That comes one. Okay, I have a choice. And then exercise the choice and take your attention away from thinking and put your attention on attention itself.

Become conscious of being conscious. That's your job now. And then you cannot not experience an accelerated arising of presence.

It's that simple. But the weird thing is, many people who have the choice still do not exercise their choice. I'm now, what I just described is looking at it from one perspective.

From another perspective, which is also true and actually more true, but less helpful, it is true to say that when you exercise your choice of being present, what is really happening is that presence is choosing to manifest through you. But what presence wants you is to feel that you can have that choice because it helps it to manifest. Ultimately, there isn't you and presence.

You are an aspect of presence. So, forget about what I just said. But exercise your choice to be present, no matter where you are.

And if you lose it, fine. It's coming back again and again. Of course, you will drift off again sometimes.

You drift off into thinking. You may drift off into reactivity and find, and then come, but then come back. The moment you notice it, the moment you notice that you've drifted off into reactivity, your choice is to come back.

If you cannot come back directly by saying, okay, I'll just be present, then use either your breath to bring you back, use the awareness of the inner body to bring you back, use some conscious movement to bring you back, or use sense perception to bring you back, looking without labeling. It's all, all the, especially natural things are helpful. You look at them, look at your dog.

He's not thinking. So, and immediate, it's so easy to be present with an animal, with nature, with the sky. You can use those things as help.

So if you need some additional help to be present, use that. I sometimes call that a portal into presence. Use the portal of the present moment, which is what present is.

Okay, what's the problem right now? What's wrong now? And then you have to, because the mind has been telling you for an hour that things are very wrong.

And then you have to, well, what's, what's wrong? What's the, what's the actual problem at this moment, which after all is all that ever exists? What's the actual problem at this moment?

Well, this has just happened and this might happen. No, this moment, nothing. I'm sitting here breathing.

There was a man working with Byron Katie, a spiritual teacher, and he was talking about, oh, I'd love to have enough money. And if I had enough money, what I would do, I thank you for your question. I don't know if this is still the answer to your question, but the man was saying, if I had enough money, I would move to Hawaii and that would be so great.

That's my dream. And she said, well, what would you do in Hawaii? Said, well, I would sit in a deck chair by the beach or in my backyard and look at the palm trees, breathe.

And she pointed out to him, well, where are you sitting now? Is the chair comfortable? Yeah.

So what's wrong with that chair? How different would it be to have just a slightly different view around you? You can be in Hawaii now.

It's an inner state. It's just the mind telling you, you need to be somewhere else in order to be happy. You need to be somewhere else.

It's here now. What's wise to seek, postpone fulfillment to some future imagined point, not realizing that the source of all satisfaction is within you already. And then sense that as your very presence.

And then the rest is, as Einstein said, I want to know the mind of God. The rest is details. The mind of God is consciousness and everything else, whatever happens or doesn't happen, you catch the bus or you miss the bus, you lose money, you gain money, up and down.

Hot and cold. That's all the details. So now you go to sleep, lie on your bed and feel the presence pervading the body.

And when you wake up before you do anything else, lie on your back, feel the aliveness in the body, and then look around. That's a good way of going to sleep and coming out of sleep. Improves your dreams too.

Waking up in a dream, you might've had that once or twice. You suddenly realize you're dreaming. And usually quickly the dream comes to an end.

And what's happening here is really very similar. You're waking up to your essential reality and then your whole life feels a little bit like a dream unfolding. At least it does to me, but it's quite pleasant.

And so you're awake and in the dream. That's a lucid dreaming, they call that. And what we are doing here is called lucid living.

Very similar. Oh, tastes so good.

[Speaker 2] (1:39:12 - 1:44:38)

Welcome to another live meditation. Meditation is finding the inner stillness. It doesn't need to be created.

It's not an attainment. It's always there waiting to be discovered. It's underneath the

stream of thinking and it is possible to sense it in the background even while you're thinking in daily life.

But most importantly, you discover it and you sense it most strongly when thinking subsides for a moment. But what's left is awareness or presence. And that's happening here.

This is an invitation to you to stop thinking, which does not mean going to sleep. It means being highly alert, present, without the movement of thought. Or if there is thought, just little fragments of thought.

When you know you're not interested in thought, then the power of thought that thought usually has to seduce you, to hypnotize you, becomes diminished. Most people live as if under some hypnotic spell throughout their lives. Hypnotized, mesmerized, drawn into, identified with completely, every thought that arises in their mind.

That's a very unfulfilled and unfulfilling existence. Existence. Emotions often reflect thought, mostly reflect thought.

And so certain types of thought often create certain types of emotion. And this becomes part of the hypnotic spell. So you're then trapped inside your own little world.

[Speaker 1] (1:44:44 - 1:44:56)

Whether it's predominantly a personal little world or predominantly a collective mind-made hypnotic spell.

[Speaker 2] (1:44:58 - 1:46:28)

It doesn't make much difference. And so that's why these, the term awaken, waking up, awaken, is used in many spiritual traditions. You awaken out of the hypnotic spell of being identified completely with a stream of thinking, which then gives you your sense of identity.

The thought-based identity, the person, the personality. In order to be able to think well, you need to also be able to step out of thought.

[Speaker 1] (1:46:30 - 1:46:42)

And then thinking can become a powerful tool that can be used by consciousness. Thinking being an aspect of consciousness. Consciousness has taken form.

[Speaker 2] (1:46:49 - 1:47:21)

But if you're not able to step out of thinking, thinking becomes self-serving and becomes the main source of the trouble difficulties in your life. So I won't say very much.

[Speaker 1] (1:47:24 - 1:47:37)

You can keep your eyes open if you like and look at me. I'm not thinking. This may help you to connect with that state within you.

[Speaker 2] (1:47:38 - 1:48:17)

You can close your eyes too, if you prefer that. Or you can alternate between looking and closing your eyes. If it's not enough for you to look at me and step out of thought as you look, if thought still intrudes, as you probably know, you can place your attention on your breathing that stops thinking.

[Speaker 1] (1:48:19 - 1:48:31)

Or you can place your attention on the inner body, feeling the aliveness inside your body that can become an anchor for presence and takes your attention out of thought.

[Speaker 2] (1:48:33 - 1:49:33)

So whatever it is, the important thing is that it's expressed negatively, so to speak, to be free of thinking. Expressed positively is to be aware of yourself as the awareness, to sense your essential presence. So it's the two perspective on the same thing.

Freedom from thinking, being able to sense your essential presence, the presence. I sometimes call it your presence, although it's not yours.

[Speaker 1] (1:49:40 - 1:49:47)

So I may occasionally say a word or two just to remind you why we're here.

[Speaker 2] (1:49:50 - 1:49:55)

And I'll use my bells.

[Speaker 1] (1:49:57 - 1:50:11)

I may use them occasionally for those of you who have drifted back into thinking and then the sound of the bell reminds you to step out of thinking.

[Speaker 2] (1:50:14 - 1:58:42)

Look at me, sense your own presence or close your eyes and be aware of the fact that you are conscious, that you are consciousness. Consciousness. No effort, no trying, no doing.

You're not doing a meditation. You can't do a meditation. You're becoming aware of being.

Doesn't involve any doing. The alertness arises naturally. You don't need to force it.

So the two seemingly incompatible states merge and they are alertness and relaxed. Alert and relaxed. Not trying to achieve anything.

On the level of doing, there are many things you can still do and accomplish. On the deeper level of being, there's nothing you can add to yourself and you're already complete.

[Speaker 7] (2:09:09 - 2:10:57)

Thank you. Thank you. I was watching a talk with you and Neil Donoghue Walsh and he said, you know, we both wrote great books but the difference between him and you is that you live it.

And so first I just gotta thank you for being such an example, for something that's truly missing in most of the world. But my question is, what's a day like in the life of Eckhart? It sounds like a bad reality TV show, but yeah.

[Speaker 1] (2:10:59 - 2:12:30)

It's not terribly interesting. It's very ordinary, unless when I'm traveling it gets a bit more interesting, because there's a plane to catch, and there's a hotel, and so on. But when I'm not traveling, it's extremely ordinary.

I love being, so there's always set aside time for just being still or walking in nature. I'm notorious for not meeting deadlines. And everybody knows when they say, there's a debt, this needs to be done, this thing needs to be done by, so and so.

Well, we'll see. And I love nighttimes, so I sometimes don't go to bed until 1.30 or 2, and sleep about five hours. And I like little things, going to a cafe, have a coffee somewhere.

Nature, as I said, love walking in nature. Reading occasionally, being, doing whatever needs to be done, people call, there's always things that need to be done, I do them quietly. Some things don't get done at all, and then they disappear.

[Speaker 7] (2:12:33 - 2:12:39)

Easier for you, right, yeah. Are you still able to go out in public, though?

[Speaker 1] (2:12:39 - 2:12:40)

What?

[Speaker 7] (2:12:40 - 2:12:41)

Still able to go out in public?

[Speaker 1] (2:12:41 - 2:17:04)

Well, that is interesting, it's, I go out, usually with a baseball cap, which I never really liked, but I've been wearing them for years now. Because I love privacy, I love to be invisible, I love to be in a room and being able to just observe what goes on in the room without anybody being aware that I'm there. That's more difficult now, so often people come up, even with a baseball cap, they come up, and usually it's lovely, they say some, that it's been so wonderful, my life has changed, it happens almost every day.

And that's wonderful, I prefer not to be recognized, but the moment it happens, I'm happy, and I respond, and it's a loving interaction. But my preference is not to be seen. I'm an introvert by nature, so even to go out and give talks was a very strange thing for me, I knew that this is what the universe wanted me to do, or the universe acting through me, so it's things, one surrenders into things, and then they're fine, it's not my nature to go out on stage and talk.

And so, every situation brings its own challenges, the loss of privacy and so on could be seen as a challenge, and requires then surrender, to see in this world, there are polarities, you gain something here, you lose something there, in the world of polarities on the surface level, you experience polarities. The gain here has to be paid for something. So the fact that the teaching has gone out to so many people, that's wonderful, of course then, yes, privacy is lost, then you need to accept that.

Before I had privacy, but very few people were reached by the teaching. When I did workshops in the 80s and early 90s, there was one evening talk in England that had been scheduled, nobody turned up. So I was alone, I just sat there.

But I had my privacy. And then I had a workshop once, usually I had about seven, 10, 12, 15 people for little workshops, or one workshop had been, somebody had organized a workshop for me, and I arrived for a weekend, Saturday and Sunday, one person turned up, waiting at the door, and said, okay, let's do it. So not that many people were reached, but wonderful privacy.

So that's how it is, it's simple. I don't live in an ashram where some spiritual teachers live in an ashram where they're surrounded by people who go. And that can be, of course, comforting for a while to the ego, if you still have an ego, hopefully not to the spiritual teacher.

But it's not, I prefer to be in every, normal, everyday life, and go to the supermarket, and so on, so it's not interesting, unfortunately. And not even glamorous, except occasionally when I visit Oprah, then suddenly it's, ah. Driving into the big, the gates open to the big mansion, and you drive in, shh, oh.

Oh. But otherwise, not that much glamor. Thank you.

[Speaker 6] (2:17:27 - 2:19:22)

Thank you for the opportunity. The last conversation that I had with my dying son, 14-year-old, with cancer, 13 years ago, after praying on that night, he asked me, mom, how can I become more aware of the presence of God? That was his last question.

So I remained silent, and then I answered, there's nothing that we can do, only to ask, and it will be given to you. And he didn't say a word. He just moved his hand, and kind of grasped what was in the atmosphere, and he just grasped it, smiled, and gave me a hug.

So, I felt I needed to share this to you and with the audience tonight. And my question, Eckhart, is, what's the relationship between the ego and consciousness, stillness, while we are sleeping, especially at night, long sleep, and our mind is active, and we are dreaming, and we feel that is a reality, but sometimes we are aware it's not a reality. But I want to continue in that reality.

I feel magnetized. So, what is that interaction that is happening there?

[Speaker 9] (2:19:24 - 2:19:24)

Thank you.

[Speaker 1] (2:19:40 - 2:26:28)

There are two dimensions to sleep. One is when you're asleep, and you're dreaming, and the other one is normal life, where there's also identification with all the things that the mind produces. And there's a connection, of course, between the two.

The focal point of what we do, of awakening, is to awaken in the dream that is called ordinary life. And the presence that comes into your life through that, which is a disidentification from the mind patterns, the mental, emotional conditionings, the ego, which is identification, complete identification with the mind, which is ego, that may also have an effect eventually on what happens in your dreams. It may transform the nature of your dreams.

Your dreams may become more benign or more pleasant, and you may find from time to time, or more often, within the dream, you suddenly become aware that you are dreaming. It can be quite nice. But the most important thing, of course, is that you become aware in ordinary life that you are dreaming when you are dreaming, when you're totally identified with the mind, to become aware then.

And then that awareness may come into the dream also, and suddenly you're like, oh, I can do anything. It's only a dream. Usually soon after you wake up.

The ego gradually diminishes as you stop identifying so much with the mind. And that is one of the reasons why the nature of your dreams becomes more benign, because the

ego just lives in a violent reality. There's enemies and there's fighting and defensiveness and aggression, and that is reflected in the dreams.

Many dreams arise, usually often there are emotions associated with dreams. We tend to think that what we feel when we dream is emotions that we have when we dream are caused by the dream, but they're not. It's usually the other way around, that the dream is caused by preexisting emotions in you.

The mind is trying to explain the emotions that you feel, and it creates images as explanations for the emotions that you feel. This is the genesis of many dreams. When you look at it afterwards, it looks as if it were the other way around.

I felt fear because I saw this dreadful monster running after me in the dream. I've also really, no, the monster, there was an emotion of intense fear in you. The mind didn't know what to do with it, and then it created an image to correspond to the emotion, and that image became the dream.

It translated the emotion into an image, and it became, so you saw it there, and then you confuse, of course, cause and effect. The dream is the cause of the underlying emotion. The underlying emotion is there because of the egoic consciousness that creates an unpleasant reality and creates many negative emotions that are completely unnecessary, but it's created by the ego with its paranoid, delusional systems and many other dysfunctions.

So that is interesting because it can also be applied to everyday life. I saw, for example, dysfunctions in human consciousness. I observed a person who suffers from paranoia, and paranoia means you see enemies or you feel persecuted by people or groups of people or followed, you misinterpret reality, and when I looked closely at this, I saw that there was intense fear in that person, and the fear was so much, the fear could not be explained by the reality around this person because the reality around this person was fine.

The mind had to explain the fear. So the egoic mind came up with a delusional system and says, I am fearful because of this person who is following me, wasn't, he was just walking, and I'm fearful because these people are watching me while I'm here, they're here, they belong to this conspiracy of government conspiracy, they have a whole department wanting to control me, and that's why I feel this fear. So again, it's the other way around, and then eventually that person ended up with at least 100 people in full-time employment in their view just to follow me and to control me.

They're all around me. The government must be spending a lot of money on one person, but that is because the fear came there, the mind attempted to explain the fear and came up with that delusional system. So that's, the important thing is presence in the ordinary, the dream of ordinary life that bring presence into that more and more, and

that will change also the nature of the dreams that you dream when you're asleep at night.

We have two dream worlds here, but for your focal point must be the dream world of ordinary existence.

[Speaker 10] (2:26:31 - 2:26:32)

Thank you.

[Speaker 5] (2:26:50 - 2:28:03)

It's a great opportunity to experience being in the same room with you. This is more of a personal question. Throughout my life, maybe most of you have experienced this where you feel like you're being guided or supported or helped along the way, and more recently, a couple of years ago, I had a major incident where I had like a, it was a near-death experience, and for some reason, I was, I survived it, and I'm here, and there's no real deal breakers that came out of it, but, so I, I mean, you know, I can walk, and you know, but, you know, so my question is more along the lines of did I make it from just pure luck? Is this the universe?

Is this my ego thinking I'm special? Is it, is it my karma to experience this?

[Speaker 1] (2:28:05 - 2:28:08)

To experience what you're experiencing now, or you?

[Speaker 5] (2:28:08 - 2:28:49)

Yeah, the experience of having gone through this near-death experience. Yes. Fortunately, I came out of it.

I've always had a good attitude. It was a medical accident that laid me out for a couple of years, and of course, I became much more spiritual, but before that, you know, I read your Power of Now and New Earth and followed it on Oprah, and I somehow, there was a feeling like, boy, I was almost set up for this.

[Speaker 1] (2:28:50 - 2:34:00)

Well, that's true, perhaps, for everybody, but in some, for some people it's much more obvious that you went through the life experiences that you went through, in your case, the near-death experience probably brought about, although you don't call it not a deal breaker, but it probably brought about a deepening in you, and it is through the difficulties, more than the good things, that we awaken spiritually.

That's the, that's unfortunately the case, sorry, but so it's through the huge challenges

that the deepening happens and the awakening happens, and that's the reason, so you don't really, the mind might be very curious and say, yeah, but I want to know why me? Yeah. But I don't know why you, and I don't know why me.

The question didn't ever occur to me, because the me, I don't sense that there is a me to whom kind of it happened, really, although sometimes it might be expressed in that way. There is a, that sense of separate I-ness becomes more, less dense, loses its density, and this is why it happens, and through encountering the challenges of life and the losses and the suffering, some of it seemingly coming from the outside, some of it self-generated through egoic unconsciousness, and often a combination of both, through the suffering, it happens. It wouldn't happen without it, and really, that's all we need to know.

Any further thing you can speculate, perhaps you suffered in past lifetimes enough, so you just need it a little bit more now. It doesn't, it's not important. It's just to realize that when potentially bad things, there's always grace hiding behind the seemingly bad things.

It's hiding there, and we can be grateful retrospectively for the things that went wrong in our lives because it's brought us here. We wouldn't be here without that, and that really is all we need to know. The mind can never stop asking questions, and even for a little while, when I became peaceful, the mind said, it didn't say that much anymore, but occasionally it said, am I going to lose that again?

It started to write down in the first few months my daily experience. I said, I need to write this down because in case I lose it again, then at least I'll remember. So, but I didn't realize that the mind had already subsided considerably, and my mind activity had been reduced considerably, maybe by 70 or 80%.

So I experienced wonderful peace without knowing why and without knowing that my mind activity had been reduced considerably. I didn't know that. I experienced it as peace.

Somebody had said, why are you so peaceful? I don't know, and only years later, I realized, oh, I'm not thinking that much anymore. That's why I feel so peaceful, and then when I realized that, I could begin to help people step out of their minds.

Before, I couldn't have done that because I didn't know what was the causal factor behind this wonderful experience of peace. Didn't know that. And so, there are many questions, though, that the mind can ask that are not really helpful and unnecessary.

Understanding all kinds of things, in most cases, understanding doesn't necessarily bring you to awakening, but the need to understand, to relinquish the need to understand, well.

[Speaker 5] (2:34:01 - 2:34:04)

It's the great mistreatment. Yes.

[Speaker 1] (2:34:07 - 2:34:16)

And now, when I say to relinquish the need to understand, doesn't necessarily mean that I don't want anybody to ask any more questions. Yes. Ah.